

A
WINDING
SHEET.

Wrapped vp in a Letter from an
onely liuing Brother, sent to his
few suruiuing Sisters.

DENOVNCING
Vnto them the sad Sentence of Death
*and directing them how to bee
prepared for the happie Enter-
tainment of it.*

IOB. 17. 13, 14.

*Though I hope, yet the Graue shall bee mine
house; and I shall make my bed in the darke. I
shall say to Corruption, Thou art my Father, and to
the Wormes, Thou art my Mother and my Sister.*

PHILIP. 1. 23.

*To bee loosed and to bee with CHRIST is
best of all.*

MAT. 24. 46.

*Blessed is that Seruant whom his Master when
hee commeth shall finde so doing.*

LONDON.

Printed by B. A. and T. F. for F. C.
and are to bee sold at his Shop on new
Fishstreet-Hill. 1626.

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c.175. a.20

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HUTH.
HCE.
COLE.
COLLIER.
HARM'S WORTH.
QUARITCH GEN. CAT.
SILITWELL COURT.
D.N.R.

THE PREFACE IS SIGNED J.E.
THE DEDICATION, 6 PP., IS IN VERSE, AS
IS ALSO THE 4 PP. CONCLUSION.

C. 175. a. 20.

Mary Boune



A



1626

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THE HISTORY OF

THE

REIGN OF

CHARLES THE FIRST

BY

JOHN BURNET

OF LINCOLN'S INN

ESQ.

IN TWO VOLUMES

VOLUME THE FIRST

B  M

LONDON

Printed by J. Streater, at the Sign of the Crown, in St. Dunstons Church-yard

1679



TO
MY DEAREST
AND MOST LO-

ving Sisters, M.W. D.B.

and E.G. an holy Life

and a blessed Death

in CHRIST

IESVS.

* *
*

SISTERS, vnto
your Brother all as deere,
As Sisters ought to bee
vnto a Brother;

A token of my loue

I send you heere.

(True loue will flame

or at the least will smother.)

A 3

Though

THE EPISTLE

Though it bee but
a slender paper-scrowle,
It further may
the safety of your Soule.

Should I wish to you
Coffers packs with Gold;
Or wish you noble
Ladies at the Court;
Should I you wish
more dayes then can bee told;
And with long dayes
all meriment and sport:
What would these great,
these glorious wishes prove,
But the vaine breath,
of a meere carnall loue?

Could I you make
all these things which I write;
Nay, should I you aduance
to state of Queenes,
With Beauties grac'd
procure you all delight,

With

DEDICATORIE.

With length of dayes
the richest Indian Mines ;
And yet the care
of your poore soules omit,
This were nor loue,
nor honesty, nor wit.

Life ends in Death,
and death will quite undoe
The goodliest frame
of earthly happinesse.
What then would all
this glory come vnto?
What come of vs
and of our outward blisse?
All vanish would,
and in that wofull houre
If wee preuent not,
Hell might vs deuoure.

From which most dreadfull,
dolefull, dismall place,
GOD of his mercy deare
your soules deliuer :

THE EPISTLE

And you vouchsafe
his rich and saving Grace,
Into this gulfe
that you doe tumble neuer.
Oh therefore while
this gracious time doth last,
Make your saluation sure
and hold it fast.

Make sure, make fast,
and in your healeth prepare
Against the houre
of your most certaine Death;
Thrice happie you
if you prepared are,
When you must render
up your futall breath.
This I doe pray for,
this I doe contend:
For this to you,
this little Scrowle I send.

A Winding-Sheete 'tis call'd,
which you I send:

Refuse

DEDICATORIE.

Refuse it not;

let it us welcome bee,

As euer was

from your best-loued Friend,

Your Wedding-gowne

your Ring or better fee:

The Wedding-gowne,

you must behind you leane,

The Winding-sheete

your body must receiue.

The Wedding-gowne,

in time away doth weare,

And oft with it

the wedding comforts fade:

Fresh springing comforts

fall vnto their share,

Which in their Winding-sheete

in peace are layde.

And there in peace

who doe desire to lye,

Let them oft put

it on, before they dye.

THE EPISTLE

Doe so With this;
use it, and on it muse,
Read it, and to
your reading practice adde;
So Death shall neuer
bring you heauy newes;
But bee a welcome guest,
a message glad;
A day wherein
to CHRIST you shall bee wed,
Your Sheet a Gowne,
your Grane the Marriage bed.

Your Brother,
in the flesh and
in CHRIST:

7. E.

A



A
WINDING
SHEET.



WE ARE Sisters,
wee haue all
beene a good
while vpon
our journey to
our long home
and there is
none of vs which is not past, or
at least come to the middle way
of this journey, though wee were
certaine that wee shou'd fulfill
the *Age* prescribed vnto Man-
kind. (*Psal. 90. 10.*) But of this
it

it were folly for any of vs to promise or presume any thing : The terme of this our mortall life is vncertaine and vnkowne. Whosoever is most backward vpon this way by reason of yeares, may by the sudden stroke of Death get the start of his or her fellowes. Wee haue scene both of our neere Friends, as our Brother *W. E.* and Sister *D. C.* some good while since; more lately, our Siller *A. E.* and these younger then our selues goe before on this way, whose flasse standeth next the doore wee know not. And certainly, Death hath giuen lowd bounces at some of our doores, who haue beene brought so neere vnto it that our recovery was beyond our owne and others hope : You will say, wherefore doe you write these things which
wee

wee all so well know? Why, but to tell you all and my selfe that we must make better vse of these things then I feare wee yet haue done. It standeth vs vpon to labour our hearts, that wee may be touched with some deepe and serious sense of our mortall case, and not slightly to examine our selues how wee are fitted for that houre. It is an ordinary fashion for vs vpon the death of Friends or others, to breath out a sigh or two with some such words or wishes. Thus wee see what wee are, and whereto wee must, or God make vs ready for him: But I doubt our care to make tryall of our fitnesse and to make our selues fit doth vanish with our words, and is nothing but the smoake of a suddaine passion. But good Sisters, wee must know,

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know, that there is no trifling in a businelle of this nature. Death is an aduersary with whom perforce wee must grapple ; and a thing which first or last wee must vndergoe. And as once wee shall dye and that but once, so vpon that once dying doth depend our everlasting weale or woe. Marriage, is said to bee a mighty thing ; which, wee are with much aduifement to thinke of ere wee attempt. For, oft our Wedding-day doth proue the first or last of all the good and pleasant dayes of our life ; but much more is it so with the day of our Death. For, haue wee beene vnhappy in our match ? If nothing else, at length Death will vntie the knot and release vs of that misery : but after Death no change or alteration of our estate can bee expected. Dye
wee

wee well ? wee are for euer (as
wee say) made men ; nay , for
euer blessed and glorious Saints
in Heanen. Dye wee ill ? woe be
vnto vs, that euer we were borne.
Wee shall for euer bee out-casts
from the Blessed presence of GOD
and companions with all Dam-
ned wretches and Diuels of Hell.
Alas then ! that wee should make
so light account of this houre :
that wee should spend so few
thoughts about it, and cast away
so much of our precious time on
other things of no moment.
Would wee not hold him a very
sot and idle fellow, who hauing
some great businesse in hand
whercon his whole Estate or his
Life did depend ; neglecting that,
should spend his time and money
in walking *London* streets, see-
ing the Lyons, Beares, Exchange,
and

6. *A Winding-Sheet.*

and other Monuments of the Citie. Loe, what is this but our owne case? There doth lye vpon vs the most weighty businesse that can bee; and whereon doth stand our eternall Blisse or Misery; namely, to bee ready for Death and to dye in the LORD. How doe wee forget our selues then, that letting this lye by the walls wee passe away our liues as a Dreame; and employ the most and best of our time and strength in walking the Streets, on the gawdy Toyes of the world, and hunting after the profits and pleasures of it, which at the last cast, when wee shall most need comfort, will stand vs in no stead, but rather adde, to our griefe and misery.

This is an errour which holy DAVID doth blame in mens courses,

A winding-Sheet. 7

courses, *Psal.* 39. 7. Doubtlesse,
Man walketh in a shadow. (or a-
midst shadowes) and doth disquise
himselfe in vaine; hee heapeth up
riches and cannot tell who shall ga-
ther them. They are but fleeting
shadowes and emptie shewes of
good things rather then things
truely good, with which men are
deluded, pursuing them with
much sweat and toyle, and vex-
ing their soules with many feares
and cares about them, but alas!
all in vaine. For, as they haue
onely shadowes when they haue
got them, so they cannot hold
them, nor yet leaue and bestow
them to whom they would.

But there is a Wisedome which
Moses the man of G O D doth
desire, that hee might set his
heart vpon, *Psal.* 90. 12. L O R D
teach mee so to number my dayes,
that

that I may apply my heart unto Wisedome. And wherein standeth this, but in preparing our selues for Death? And to say truth, this is the onely true Wisedome; one dram whereof is more worth then all the carnall Prouidence and worldly Wit that is of such account with men, though it fill our Coffers with Gold and bring in worldly wealth aboue our hearts wish. The more that wee apply our hearts to this wisdome, and employ our time about it, the more wise and prouident shall wee proue to haue beene for our best good; and the sooner wee doe see about it, so much the safer worke shall wee make for our Soules. Our Life is heere assigned vs to make ready for Death; which if it were much longer and more certaine then
it

it is, were yet at the shortest for such a businesse; how much more in this shortnesse and vncertainty thereof? This worke, then cannot bee too earely begun nor earnestly followed, which is of that great importance for our Eternall good or ill, and for which, so short a time and that vncertaine is allotted vs. Heere then I desire you to goe along with mee, and wee will consider what is the best course to fit our selues for Death, and gather out of **G O D S** Word (which onely can instruct vs with this wisdome) some Obseruations which by **G O D S** assistance, may giue vs all some helpe and furtherance in this matter.

First, then it is a good step of preparation vnto Death thoroughly to vnderstand, that wee
are

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are fraile and mortall Creatures;
with the cause from whence it
springeth, that is Sinne, and the
consequent thereof, namely, E-
ternall happinesse or miserie.
Moses doth take his rise heere
and fetcheth this wisdom of ma-
king ready for Death from a seri-
ous apprehension of our Mortali-
tie. LORD, *teach mee* (sayth hee)
so to number my dayes, &c. Psal.
90. What is this numbring of
our dayes, but to haue a right
vnderstanding, and to take a seri-
ous notice of our life how short
and fraile it is? Let vs know this
and ponder vpon it with the cir-
cumstances thereof, and it will ex-
cite vs to an industrious and con-
stant care of Dying in the LORD;
whereof while wee haue little
right knowledge & lesse thought,
wee are both vnready, and care-
lesse

lesse to make ready for Death. It is a speciall part of that waking which our SAVIOUR doth pronounce Blessed, *Luk. 12. 37.* *Blessed are those Servants, Whom the LORD when hee cometh shall finde waking.* A man that is fallen into a sound sleepe doth not for the time know what his estate and case is, much lesse scanne and ponder it with himselfe. It is the waking man onely, who can and doth vnderstand the condition of his health, credit, and abilitie, and employ his thoughts about them to maintaine or amend the same. Wee may bee sure then that wee haue well shaken off that drowfie sleepe, wherein by Nature wee lye knowing little and minding lesse our mortall state, sinfull condition, GOD and the future Life, when wee begin duely to vnderstand,

stand, deeply apprehend and earnestly minde, among other Spirituall things, our fraile and mortall Nature, our sinne which hath brought vs vnder the dominion of Death, and the issue of it, which is (as I said.) Eternall woe or happinelle. It is not a common thing thus to awake; and rare is the man, that is endued with this vnderstanding of his Mortalitie. It is a mysterie not learned but in GODS Schoole, and that by the teaching of GOD himselfe onely. Wherefore else doth MOSES craue it of GOD, but that he was the onely teacher of it? LORD, *teach mee to number my dayes, &c.* Psal. 90. And DAVID likewise, LORD, *let mee know mine end and the measure of my dayes what it is,* Psal. 39. 4. By humane Arithmeticke men attain

taine to rare skill in numbring; they learne to diuide, multiply, adde and substraſt, they are able to caſt vp great ſummes and euen account infinite numbers: Geometric doe teach men to meaſure Lands, to take the diſtance of Places, the height of Hills, and Towers; yea by Art, men aduventure to define the Compaſſe of the Earth; the breadth of Heauen; the height and magnitude of Starres and Spheares. But there is no Art or ſkill that can teach vs aright to number our Dayes or meaſure our Life, but the Heauenly arithmeticke taught vs in Gods word; no Maſter hath any faculty to inſtruct vs hereunto, but GOD himſelfe, who muſt open this myſterie vnto vs & giue vs wiſedome to apply our heart vnto it. Nature and Reason can
giue

gine vs but a slender view and shallow vnderstanding of this thing. What therefore is more common with vs, then to take a false measure of our life? who of vs truly doth number his dayes? We imagine all our life to bee of many elles length which is but of an hand bredth. Wee conceiue not perhaps that wee shall liue euer; nor doe wee due-ly consider that wee may shortly and suddenly; that wee must certainly Dye, and that to our e-uerlasting torment if we preuent it not. Children for want of discretion vnderstand nothing of their Mortalitie; Young men who are in the floure and prime of their yeares, thinke that Death cannot yet bee neere them; and that it were but lost labour for them to thinke on it; Men of
more

more mature age encumbred with multitude of worldly businesse haue not leysure to consider of it,

And of Old men, none is so aged who is not perswaded, that hee shall or may liue yet a Yeare, a Moneth, a Weeke, or at least a Day longer. It will heere bee said, that Heathen men haue worthily discoursed of our Mortalitie. And who doth not acknowledge that he is Mortall? I grant it, and cannot but admire the speeches which I finde in Heathen men, wanting the knowledge of G o d and of his Word touching this subiect. But how speake they hereof? Much as a Grammer scholler, writing or declaiming on a Theme which hee doth not well vnderstand, uttereth many things wittily and

B

pre-

pretily to the purpose ; but they are such things, as hee hath gathered out of some Authors or haue suggested vnto him by others, or fell from him at vnawares, more by hap (as wee say) then by cunning. Amongst many shafts shot by a blind man, it chanceth that some flye toward the marke. Wee haue read of some ignorant man who in a trance or sleepe haue spoken Latine and Greeke, made Verses, and talked of wonders, which for the present they minde not ; nor when they awake, are they able to call to minde. Such like is the Discourse of learned Heathen men concerning Mortalitie, which they learned rather by Ocular obseruation then Diuine instruction; and of which they let fall some true and graue speeches, but with-

without thorough apprehension
or full vnderstanding of the point.
For they had but a darke glimpse
of that future state which en-
sueth Death ; and knew no-
thing of the true cause of this our
vanitie and frailtie , which they
pored after in the warre and con-
trarietie of the Elements, where-
of our Body is framed ; but was
truely in sinne that hath put em-
nitie betweene GOD and vs, and
cut vs off from GOD which was
our Life. And for the vulgar
knowledge of our Mortalitie,
what is it , but a fleeting fancie
and swimming conceit, that ma-
keth no deepe impression nor
constant apprehension of Death
and the issue of it in our hearts.
It is with vs , as with a man
viewing himselfe in a Glasse (as
Saint I A M E S speaketh in ano-

ther case) who for the present doth see what his face and figure is, but vpon the turning of his backe doth forget it : Euen so, if some spectacle or speech of our mortalitie bee offered, wee entertaine some slight thought of it, of the nature and sequell thereof; but in a moment it doth vanish and is slipped out of memory ere it can take any firme footing in vs. Finally, there is a naturall knowledge of our Mortalitie gotten from experience of what wee see daily from the principles of nature, and literall instruction of the word. A carnall man doth attain to this, but with no benefit while it doth shew to him onely the out-side of this mysterie and giue him but a slight view thereof that doth neuer enter his heart, nor enlarge it to a serious meditation

tation of his fickle state. And there is a spirituall knowledge also of this thing, which doth lay open our Mortalitie with the circumstances of it to the full, and doth present to our mindes with such a cleere and constant view thereof, that wee cannot but thinke vpon it and lay it to our heart. An Image of it doth still stand before our eyes, and a silent voyce euer whispereth in our eares, that wee dwell in houses of Clay, haue our foundation in the dust, and perish from the Morning vnto the Euening, *Job.* 4. 16. 19, 20. Whosoever hath gotten this vnderstanding, hee hath learned it of G O D, who awaking him out of the spirituall sleepe that oppresseth carnall men, hath giuen him eyes and senses to see beyond them and

pry more exactly into the mysterie of Mortality, then they can do, who doe but superficially know and more slightly lay to heart their mortall case with the cause and issue of it. This then wee may resolute for certaine, that wee are in a good way of readinesse for Death, if once wee bee come to a thorough vnderstanding of these things and doe deeply ponder them. There is none of common sense, that doth know and take speciall notice of the coming of a friend or foe, and their intent therein that it is for his singular good or vtter vndoing, but will looke about him to bee in some readinesse to receiue the one and resist the other; Euen so, if the LORD haue once well enformed our mindes of these things (I meane the certaine com-

comming of Death, the vncertaine time thereof, together with the blessed issue of a good end and miserable of a bad) it will at once in some degree make vs ready for Death, and awake vs to a speciall care more and more, to prepare our selues. See touching this, a worthy passage in CALVINS *Institutions*, Lib. 3. cap. 9. sect. 2.

A second thing which will further vs in this worke, is to watch for, and against this houre of Death. If wee will not haue the day of the LORD come on vs as a Thiefe in the night, (saith blessed PAVL. *Thes.* 5. 8.) let vs not sleepe as others doe, but *let vs watch and bee sober.* And *blessed is hee that watcheth,* (saith the Holy Ghost, *Reuel.* 16. 15.) Watching is a word of larger

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sense in these and such places of Scripture. But by *Watching* I heere meane (which sense is also in them included) an expectation of Death, and such a one, as that wee looke for it euery moment, and make account that wee may, nay, that wee shall meete therewith wheresoeuer wee bee. The flocke is quickly wearied of the Woolfe, and the House is soone broken vp and spoyled of the Thiefe, if the Shepheard and Good-man of the house keepe not good watch against them. The Watch not well kept hath oft giuen an opportunitie to the Enemie to enter and sacke a Towne, to surprize an Armie, and cut the throates of the Souldiers sleeping : but, the Enemie which is well Watched, doth much the lesse hurt. Thus wee
must

must make sure reckoning, that Death will take vs at some advantage, and ouertake vs at vnawares to our vnspeakeable hurt, if wee set not a good and continuall spirituall Watch against him. As then the carefull Sentinell doth expect the Enemie all the night long, suspecting that if hee come not at one houre hee may come at another; if not one way, yet another, and da-reth not let sleepe to seaze on his eyes no not for a moment; so are wee to bee in a like watchfull expectation of our Death at all times and places. Make wee account, that if hee haue vs not by the backe in our Child-hood, hee will in our Youth; if hee baulke vs in youth, that wee shall heare of him in our riper Age; if not then, yet surely in our Aged
B 5 yeares.

yeares. Doth hee spare you at home ? expect him abroad ; Are you layd in your bed ? looke for him there to diseafe you ; Feed you at your boord ? looke for him there to bee a guest with you ; Bee it day or night ; bee you alone or in company, in the field or in the Towne, at your sport or about businesse, let this bee your thought, heere may Death come and arrest me.

This hath beene the ruine of many men, that as sometime carelesse Souldiers stragling abroad without order or armour, presuming not to meete with any Enemy, haue beene caught in an ambush and cut off when they least expected ; so they not looking for Death then and there, haue beene set vpon at vnawares and taken away vnprepared as they

they were. It is then extreame folly for vs in any place or time to promise to our selues securitie from the stroke of Death ; an Enemy, that (like the *Jewes* against P A V L) hath vowed our destruction ; that will make no league or take no truce with vs ; that no brazen Tower can exclude, no Guifts winne, no Prayer intreat ; an Enemy that doth chafe vs continually, sometime in visible forme, of open danger and sicknesse, sometime in an inuisible figure of secret perils and diseases ; that hath a thousand wayes to assault ; and as many weapons to kill vs, being neuer farre from vs, and oft neerer then we thinke of ; whose mortall stroke no fence can ward off, nor armour resist. What then can wee doe other (if wee will doe wisely) but euer
me-

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meditate of our Death and expect it alwayes ? Euen as well in the Prime of our yeares as the Winter of our age ; in Health as Sicknesse ; at a Banquet and in the midst of our mirth, as in a Battaille and amongst the carkasses of dead, and cryes of dying men.

Yea, but (you will say) this will marre all our mirth. For who can laugh and bee merry, if his heart bee euer taken vp with the sad memory of Death ; and such a ghastly Image bee still before his eyes. It may bee that this meditation will indeed quell and coole our Carnall mirth, which wee take in laughing, gaming, dauncing, and such outward things : And if it doe so, farewell such mirth. Some affirme of *Oxymel* a syrupe pleasantly tart, compounded of Water,

ter, Honey, and wine Vineger
boyled together, that where
Flegme doth abound, it auayleth
prettily to extenuate and cleanse
it away; but if that bee wan-
ting, it preyeth on the substance
and strength it selfe of Nature;
and the frequent vse of it rotteth
the Teeth, dulleth the Sight, hur-
teth not seldome the Stomacke,
alwayes the Sinewes: It may
bee then wholesome as a medi-
cine, to them that are circum-
spect in the vse of it; but it is in-
evitably hurtfull to them, that
turne it into a vsuall food: Euen
so this worldly mirth is highly
prized, and praised as a loue-
raigne medicine to preserve our
bodily health, and to put ouer
sorrowes and qualmes off the
heart, wherein also perhaps it
may doe somewhat, wisely and
warily

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warily vsed ; but it is perillous,
yea pernicious, to the sound state
of our better part, our Soule, I
meane ; chiefly, if it bee follow-
ed as a Trade and taken vp as a
dayly Diet. For what doth it
but steale our hearts from GOD,
our time from his seruice, make
the Diuell a faire way to ensnare
vs, and giue Death an opportu-
nitie to seaze vpon vs at vna-
wares. And then what commeth
of all our merriment and sport,
but euerlasting woe and lamen-
tation ? As CHRIST hath it
in *Luke, 6.25. Woe bee unto you
that laugh ; for you shall mourne
and lament.* No good seed doth
prosper in ground that is too
ranke and rich ; Nor is there any
place in an heart disposed onely
to this Carnall mirth, for godly
sorrow, true repentance, seruent
and

and frequent prayer, serious meditation of G O D S Word, nor finally, for this serious Spirituall wisdome, in making ready for Death; of which the heart carnally merry, cannot endure the sight or thought. Anger or griefe (saith SALOMON Eccles. 7. 5.) is better then laughter; for by a sad Countenance the heart is made better. Our Children learne not most where they laugh most, and haue most sport and play. The best Schoole for learning is a place of sober and moderate Discipline, to restraine Children from wanton liberty and sometime to make them smart for it, and other faults. So the schoole of CHRIST, where wee are to learne true wisdome, is not the House of mirth and feasting, but of godly
for-

sorrow and mourning. Wee shall then sustaine no losse, if by this meditation of Death wee leese and abate any thing of this worldly mirth, which is the bane of our soules health. But for our true spirituall Ioy in **GOD** it will further that, making vs so much the more to minde and seeke heauenly things to solace our hearts in the hope of them, to hasten our repentance, and labour for the assurance of a life more stable and certayne, by how much the more wee minde the vncertainty and end of this our Mortall life, and all the comforts of it. And as for lawfull and Christian solace in outward blessings, it will not hinder that, but direct and keepe it within compasse, that it bring not an obliuion of
GOD

G O D and better things on vs,
and a securitie in the neglect of
our saluation and the meanes
thereof. It is not briefly the
Christian expectation of Death,
that will marre our good and ho-
nest mirth, but a seruile feare
thereof, and vnreadinesse for it.
The more that wee shall in a
Christian sort expect Death, the
more ready shall wee bee for it,
and the lesse shall wee stand in
feare of it. As a man forewar-
ned, is thereby also well fore-
armed; so a godly expectation
of Death, is a good degree of
preparation thereunto.

In the third place, this wee
must take heed of, that wee bee
not farre engaged into the world,
nor deeply plunged into the
affaires of it, if wee will bee in
a readinesse for Death. The ap-
proach

32 *A winding-Sheet.*

proach of the Enemy and the all-
arme vnto the Battaile, is vnwel-
come and heauy newes vnto a
Souldier, who is turned Mer-
chant, that hath great Trade by
Land and Sea, hath got his
houses full of Merchandize and
Coffers of money; or is become
a iolly Farmer, hauing about him
a great stocke of Corne or Cat-
tle; And so will Death bee vnto
vs, if wee keepe our hands full
of worldly businesse, and haue
our hearts set on the cares and
pleasures thereof. *No man*
(sayth PAVL, 2. Timoth. 2. 4.)
that goeth on Warre-fare is intan-
gled with the businesse of this
Life, that hee may please him
which hath chosen him for a Soul-
dier. It is a speciall point of a
good Souldier, to bee alway rea-
dy at his Captaynes call, bee it
neuer

neuer so sodaine. Such a one will therefore keepe himselfe free from other imployments, that all times hee may attend his Captaynes pleasure in going whether hee shall send him, and doing what hee shall Command. What are wee, but GODS Souldiers vnder IESVS CHRIST our Generall? whom to please ought to bee our speciall care; and to that end must wee keepe our hearts and hands free from the intanglements of this worlds affaires and delights, that wee may at all times bee ready for whatsoeuer seruice hee shall put vs to, bee it to hazard our liberty, credit, or wealth, for his names sake; or at his call though very suddaine, to lay downe and giue vp our liues. Surely, to meddle farre with worldly matters and
ham-

34 *A winding-Sheet.*

hamper our selues, with them, must needes bee a maine impediment to this readinesse. For these cares and pleasures, if once they insinuate into vs, will so intrench themselves in our heart, that it will not bee easie to expell them : Nay, they will jostle out of place or much hinder this most speciall and greatest care to make ready for Death, drowning all thought thereof by their continuall buzzing in our hearts and eares ; and taking away our time by worldly employments, which they will one after another without rest put vpon vs. Good-fellowes (as they are misnamed) and Ruffians, cannot brooke the presence of sober and ciuill men ; nor will they admit of such into their Chamber where they intend to bee frolike
and

and merrie ; or at least will not rest till they haue thrust them out of doores, if by chance they bee amongst them. As ill can worldly cares and pleasures consist and agree with spirituall and religious, which they will eyther greatly disturbe, or vtterly, put out of place, as whose fellowship is vnpleasing to them. Nay, to say truth, godly thoughts and purposes cannot thriue and grow vp to their maturitie, among worldly cares and pleasures, Which as Thornes and Bryers ouershadow and choake vp the good seed of G O D S Word, sown in the Hearts of men. Luk. 8. 14. Besides, this vnspeakeable mischiefe, how vnwilling doe they make vs to depart this Life, when our time approacheth. O Death (saith one) how bitter is thy remem-

36 *A winding-Sheet.*

membrance, to a man that hath pleasure in his Riches ? But how much more terrible is the presence it selfe of Death to such a one ? Did not the backwardnesse of the Guests which were inuited to the Kings wedding Feast come from hence, even from their worldly cares, pleasures, and businesse ? One, had a Farme which hee must needs goe out and see ; Another, had a yoke of Oxen to proue ; A third, had married a Wife, Whom hee must wayte on, and a Family growing on him, which hee must care for. Luk. 14. 18. &c. Thus, for one thing or other, none could finde leasure or get their goodwils to come vnto the Feast ; that is, to embrace the Gospell of I E S V S CHRIST. From the sound profession whereof, if worldly pro-

profits and pleasures, doe keepe vs, when yet it doth permit vs soberly to vse and enioy the same; much more will they make vs vnwilling to dye, when wee must leaue all such things, and appeare before our Iudge Almighty G O D, to giue account how wee haue gotten and vsed them. Is it not an ordinary complaint of men, that Death doth come too soone vpon them? And whence growes it, but hereof, that they are too much ensnared and entangled with the World? For, what doth the Young-man complaine of, but that hee is taken away in the flowre of his yeares, before hee doth know the world, and haue thoroughly tasted the pleasures of it? And what doth the Elder alledge, but that hee dyes
in

in the middest of much businesse,
and hottest pursuite of his game?
The one could bee content (hee
thinkes) to dye, if hee had well
satisfied himselfe with the de-
lights and pleasures of the
world : and the other, if hee
had brought about the world to
his minde, for his Wife and Chil-
dren. It is then a great let vnto
our readinesse, to remoue hence
when wee step too farre into
the world, and hamper our selues
with the affaires thereof. Where-
in also wee are deceiued by a
vaine confidence, that wee can
at our pleasure and on short war-
ning, vnwinde our selues from
these intanglements, and rid our
hands of them.

But how, alas ! was poore
SAMPSON beguiled with
this conceit ? When suffering
DA-

DA L I L A H to shaue off his lockes against his vow, and to fetter him, hee thought, as at other times, the Philistims assailing him, to breake all and free himselfe, but the Lord, beside his expectation, being gone from him, he was not able to doe, but was taken prisoner by them, and his eyes being put out, he became a drudge to grinde in prison, and a May-game vnto his enemies. No lesse feare is there that they who suffer themselues to bee intangled and fettered with worldly occasions shall finde it much harder to cleere themselues then they imagined. For earthly cares and pleasures are very heauy stuffe and presse downe, yea, oppresse such soules as vndertake them, *Luk 21. 34.* And they doe further beside their weight, beset vs with such cunning,

C

ning,

ning, and hang so fast vpon vs as it is, *Heb. 12.1.* that wee cannot escape from them and shake them off at pleasure. If wee haue made them our familiars in our health, they will not in sicknesse be cast off, but like importunate companions, will then hang about vs, presse vpon vs, hinder our best consultations about our last passage, distract our thoughts to thinke and dispose of them, and dull our spirits that wee shall not be able to pray, to receiue, and apprehend any spirituall instructions and comforts, or constantly and cheerefully to meditate on the future life. As a poore bird caught in a snare at vnawares feedeth securely, not mistrusting her owne freedome; vntill vpon the sight of the Fowler shee assailing to flye away, findeth

deth her selfe to hang fast, and that the more shee struggleth and fluttereth to get loose, the more she doth intangle her selfe, and so beating her selfe to extreme wearinesse, shee at length falleth into the Fowlers hands : Euen so our soules being entangled with cares and pleasures, as it were snares, wee all the time of our health nothing doubt, but that wee are free enough, vntill that vpon the approach of Death when wee would get loose, wee finde our soules so fast hung and fettered, that with all their struggling and contention they cannot escape, but, vnlesse God of singular mercy set them free, they become a prey to death, and to him that hath the power of death ; that is, the Denill. The Lord therefore giue vs wisdom to keepe our

hearts free from these snares, to haue our conuerſation without couetouſneſſe, and to be content with things preſent : The Lord teach vs to keepe within compaſſe, that wee doe not overload our hearts and heads with worldly cares, nor out of an inordinate loue of the world, thruſt and ingage our ſelues further thereinto then that with eaſe and at the firſt call, wee may retire. It were an happy thing for vs (I am ſure) if wee would imbrace that good aduiſe of *St. Paul*, 1 *Cor.* 7. that is, *hauiug wife and children, to bee as if wee had none*: Hauing bought or otherwiſe gotten large reuenues, to be as if wee poſſeſſed no ſuch thing, and to uſe the world as thole that did not uſe it, or would not abuſe it. Whatſoeuer comforts, as wife, children, wealth,

• wealth, credit, dignity, G O D shall bestow vpon vs, there is no doubt but that hee doth allow vs to vse them as some solace to vs in this land of our Pilgrimage; occasions of honest labour and trauaile : and furtherances of doing good and our better seruing him. But such a loose affection ought wee alway to carry toward them, that the inordinate loue of them doe neyther cause vs to make any breach in our Conscience to get or keepe them, nor to encumber our selues with worldly businesse while wee heere sojourne ; nor at G O D S summons to bee vnwilling eyther to hazard them all for the Truths sake, or by Death to goe away from them all. Nay, such ought to bee the disposition of our heart toward these earthly Comforts,

C 3. that

44 *A winding-Sheet.*

that when Death doth warne vs it should bee all one with vs as if wee had none of them ; and no lesse ready should wee bee to leaue our best contentments and fairest hopes, to goe vnto the LORD, then if our life were wholly voyde and destitute of them ; yea, were full of troubles and afflictions.

The fourth thing which will specially prepare vs for Death, is, to looke hereunto, that wee bee alway in a Spirituall manner well cloathed and armed from top to toe. The armed Souldier is ready for the skirmish vpon short warning, and the better hee is appointed, with the more courage doth hee enter the Field. If a man bee ready girt and fully cloathed, you may dispatch him away on a suddaine journey ;
which,

which, a naked man or halfe-apparelled cannot vndertake, but vpon greater leysure.

So heere, if wee haue our Spirituall cloathing and armour euer well girt and closely buckled vnto vs, wee shall neuer bee vnready for this battaile, nor vnfit to take our journey hence vpon the shortest warning.

To speake somewhat of them in seuerall. *Behold, I come as a Thiefe*, sayth our Sauour CHRIST, *Reuel. 16. 15.* And what then? Why? Blessed is hee that watcheth and keepeth his garments, that hee walke not naked and men see not his filthinesse. Bee CHRISTs comming; bee our Death neuer so suddaine, there is no feare of our well doing, if wee keepe our garments about vs to couer our nakednesse,

46 *A winding-Sheet.*

and hide our filth from G O D's eyes.

Now, what these Garments bee wee are told *Reuel. 19. 7, 8.* *The marriage of the Lambe is come and the Bride hath made her ready; And it is given her that shee should bee cloathed with Linnen pure and shining.* And what is this pure and shining Linnen? It is as there followeth, *The righteousness of the Saints.* Righteousnesses (sayth the Scripture) not Righteousnesse onely. For it is a double garment wherewith wee must bee clad. One is an inner garment, so to call it, that is the righteousness of Faith; namely, *C H R I S T S* righteousness, Obedience, and Merits, reckoned ours by G O D, and apprehended by Faith. The other is an outer garment, that is, The righteousness

nesse

nesse of a good Life through the sanctification of the Spirit, that doth renew vs to the loue, knowledge, and feare of G O D, and ingender in vs a generall and constant care and purpose to walke in the wayes of G O D.

These are the Wedding garments, these the pure and shining rayments of the Christian soule; with the which, who so is apparelled, as a Bride beeing richly decked in her Wedding habite, is ready to consummate the marriage with her dearest Bridegroom; so is hee alwayes in readinesse to goe hence and appeare before the L O R D in the Heauens. For, there is no good vse, which our garments performe vnto our Body, which this spirituall rayment doth not richly performe vnto our Soule. Our

garments, first, are couers for our nakednesse to hide our vnseemely parts and secret deformities, from the view of men ; secondly, they keepe vs warme, and defend vs from Winters cold, sharpe blasts, and other annoyances of the weather ; thirdly, they distinguish and put a difference betweene Nations, Sexes, and Degrees of men. So one is the habit of the French, another of the Dutch ; one of the Woman, another of the Man ; one of the Gentleman, another of the Yeoman. Lastly, they doe serue to decke and adorne our persons by their comely shew, procuring vs acceptance, and adding to our respect before men.

Thus, if wee be cloathed with the fine shining Linnen of the Bride, this Righteousnesse of the Saints,

A Winding-Sheet. 49

Saints, our spirituall nakednesse is thereby couered, and all our secret filth and deformity hid from Gods eye, that it appeare not to our confusion; wee shall also feele our Soules to be filled with much spirituall Peace and Comfort, and well guarded against all chilling feares, and killing horrors of G O D s wrath, that gripe and sting the hearts of wicked wretches; then, wee shall thereby bee made knowne both to G O D and Men, from prophane and vngodly persons. Heereby are manifest the sonnes of G o d, and the sonnes of the Diuell: *Whofoeuer doth not Righteousnesse, is not of G O D.* 1. Iohn, 3. 10. Lastly, wee shall heereby be commended vnto G o d, and presented before him, holy, pure, innocent and glorious, and finde fauour in his eyes.

50 *A winding-sheet.*

eyes to bee accepted as his
 sonnes and daughters, to bee re-
 puted meeete Brides for I E S V S
 C H R I S T, and to bee made
 Glorious and for euer Blessed a-
 mong the Saints. It is a folly, to
 tricke and trim our selues with
 any other garments against that
 day. A silken coat, though span-
 gled with Gold and glittering
 with Pearles as starres, will
 not doe vs any seruice at that
 houre : Nothing will heere serue
 our turnes but a good Conscience
 purged by Faith in the Blood of
 C H R I S T. For, all externall
 ornaments though most gorge-
 ous, haue no lustre in G O D S
 eyes; and if they had, yet at this
 time they would nothing auayle
 vs. For Death, will strip vs of
 them; and pulling vs out of our
 false and borrowed habite, will
 lay

lay vs and all our filthinesse naked to the view of God, and his holy Angells. But for these robes of Righteousnesse, if wee haue gotten them, death cannot rob vs of them, nor plucke them from vs; but maugre death, we shall carry them with vs to present vs holy and spotlesse before God.

And in truth which is it that doth make vs shrink at Death, and so vnready for it, but a conscience of our spirituall nakednesse? Death wee know will drawe vs before the glorious presence, and set vs in the view of Almighty God, whose eyes are purer then light, brighter then the Sunne; whose Maiestie doth dazle the eyes of the Cherubins, and maketh them to couer their faces before it. Now with man is there so destitute of shame-faced

faced bashfulnesse, that being naked and besides mishapen, filthy and deformed, would not bee much ashamed to come foorth in publike view, and much more to shew himselfe in a full assembly before the Prince and his Nobles. Sure it is, that King D A V I D S seruants whom H A N V N King of *Ammon* had vsed with that reproach, as to shaue off halfe their beards, and cut off their garments by their buttockes, poore men, were exceedingly ashamed of themselues, and loth to bee seene, 2. *Sam.* 10. And how then can wee but be ashamed and confounded to appeare before so excellent and glorious a presence, as is the God of glory, all his Saints and Angells, while our consciences tell vs that wee be spiritually naked ; yea, very filthy and deformed.

med, and then also want this pure linnen of Christs Spouse to couer and hide our filthinesse and nakednesse from Gods eyes. When ADAM and EVE saw themselves to be naked, they were afraid of Gods voyce, and out of shame hid themselves from his presence, *Gen. 3. 8. 10.* But what nakednesse made them thus to feare and bee ashamed? That of the body? No surely, that was a lying excuse. For before their sinne they were so naked, and yet did boldly and without blushing conuerse with God, *Gen. 2. 25.* It was their spirituall nakednesse, the losse of that glorious cloathing of righteousness and holinesse wherewith God had adorned them, which made them thus ashamed of themselves, and thus to tremble at Gods voyce and presence

54 *A winding-Sheet.*

presence. What was it but the want of this spirituall wedding garment, that did strike the guest dumbe and speechlesse, *Mat. 22. 12.* which had thrust himselfe into the Wedding feast without it? For outward habit, it is like, hee was as handsome as any other guest; yea, it may bee for externall appearance of holinesse not inferiour to them: but being destitute of the true spirituall wedding garment, *viz.* righteousness in Christ, a good conscience, and faith vnfaigned, when the King came in to take a suruey of his guests, and fell to examine him, with Friend how camest thou in hither, and hast not on a wedding garment, he could not abide the tryall, nor sustaine his presence, whereas the other guests that were therewith decked, were nothing

thing appalled at the Kings presence, but stood boldly before him, and feasted cheerefully at his table. Till then wee can get this spirituall cloathing, and be decked with these spirituall robes of righteousness by faith, and an holy conuersation, wee shall not be able with true confidence to appeare before our God. But if wee be clothed therewith as becommeth Saints, then as SALOMONS Queene, being clad in a garment of the gold of Ophir, stood boldly at the right hand of her King, *Psal. 45.* and as a man blusheth not to come forth before any presence, being apparelled in some comely sort for his calling and degree, so shall wee ever be able with confidence to come before the King of heauen, and the peers of that heauenly court,

56 *A winding-Sheet.*

court, neither shall wee bee afraid when death as Gods Sergeant shall cite and summon vs thereunto.

But now wee must not onely be fairely clothed to vndergoe this seruice with successe, but also thorowly armed. Touching which, PAVL a worthy Captaine in the Lords army, and of great experience in the spirituall warfare doth thus aduise, *Ephes.* 6. 11. 13. Put yee on and take vnto you the whole armour of God, that yee may be able to resist in the euill day, and hauing finished all things stand fast. Of all the euill daies wherewith wee shall be tried as there is none more certaine, so none is more perilous and pernicious then the day of our death, wherein if we ouercome, wee are for euer safe, if
wee

wee be foyled; eternally vndone. In the which day wee haue no way to stand fast and goe away conquerours, but by putting on Gods complete armour which will ward all blowes, and warrant vs the victory. Doe you desire to know what this armour is, and the parts of it? There is first (as they are reckoned vp, verses 14. 15. &c.) Verity, that is truth in our inward parts, and sincerity in seruing God, doing all things with singlenesse of heart, and not in hypocrisie following that which is good for its owne sake, as pleasing to God, and commanded by him, not to purchase the good will and applause of men, to gaine honour, profit, &c. And this must be as a belt and girdle to gird vp the boyes of our mindes vnto euery good

good worke. It is an old saying; that a man vngirt is ynblest; here it is most true, that hee is a man voide of all grace, and so farre from Gods blessing that wanteth this girdle of Truth about his loynes. Next, for a brest plate to defend the hearr, the seate as of Naturall, so of Spirituall life, there is added righteousnesse. And what is that, but an vnfaigned and constant purpose and indeauour to keepe a good Conscience before God and Men, desiring to liue honestly in all things, to walke in all the wayes of God, and shunne euery wicked way and worke of darknesse. Thirdly, for shewes PAUL doth commend, say some patience; but as I rather take it, the knowledge of the Gospell, which doth publish to vs our peace and re-
con-

conciliation with G O D ; where-
with wee must furnish and pre-
pare our selues, that wee may the
better hold on our course tho-
rough the most rough and thorny
wayes, and the thickest troupes
of our Enemies toward G O D,
and that cheerily, knowing that
wee walke toward him that is at
peace with vs in C H R I S T, and
will at length send vs peace and
giue vs rest from all our trou-
bles. Fourthly, for a shield wee
must take vnto our selues, and
that aboue all things Faith, viz.
A true justifying Faith, that doth
diue and plunge it selfe ouer-head
and eares (so to speake) into the
wounds and blood of C H R I S T,
doth cast it selfe and wholly rest
on him for Righteousnesse and
Pardon of sinne, assuring vs of
C H R I S T his dwelling in vs,
and

60 *A winding-Sheet.*

and his beeing ours for Righteousnesse, Wisedome, Holinesse and Redemption, with the vncchangeablenesse of Gods loue and goodwill toward vs. For this is the onely piece of armour that can repulse, or if they doe fasten vpon vs, quench the fiery darts of Sathan, that is, pacifie and quiet all hellish feares and horrors wherewith hee doth terrifie our Consciences, thorough the remorse of our sinnes and apprehension of Gods wrath, and silence all those wofull doubts which hee doth raise in our hearts about our election and saluation. Fiftly, a blessed hope and expectation of Eternall life, for CHRISTs sake promised to vs, must serue for our helmet which wee must put on, that wee may be able at all times and especially

at

A winding-Sheet. 61

at our Death, to hold vp our head
in a cheerefull manner, as know-
ing that then the day of our Re-
demption doth approach. Sixtly,
the Word of G O D, that is, the
Sword which wee are to gird vn-
to our thighes, making vse of all
the parts thereof, as hiding vp in
our heart the pretious promises
thereof to succour our faith, and
vphold our fainting hope; the
threats and judgements to re-
presse our rebellious flesh, and op-
pose against the sweet and frau-
dulent inticements of sinne: the
commandements to direct our
pathes, and spurre on our dili-
gence in doing good; the prohi-
bitions as bits to restraine our
wandring appetites and wan-
ton lusts; the truthes to esta-
blish vs against all erroneous and
false doctrine of such as lye in
waite

waite to seduce vs. Lastly prayer
euen in all kinde, and that feruent
and continuall must not bee neg-
lected, by which we are to begge
of Almighty God skill to vse
this spirituall armour, and a good
issue in this fight. Which is a
man armed at all points, and vn-
skilfull in the vse of it; but a Por-
ter heavily laden, or a Prisoner
shackled in his fetters? All the
succour that wee haue from our
spirituall armour, standeth in the
good vse we make thereof; which
wee cannot otherwise obtaine,
but by prayer from God, who a-
lone teacheth our fingers to fight
his battailes, traineth vs vp in this
warfare, giueth vs courage, ma-
keth vs strong in him, and in the
power of his might. Neglect
this and it is all one, as if we were
vnarmed : Neither can wee bee
found

sound and sincere of heart,
nor follow righteouſneſſe to
the full, nor haue the whole
comfort of our knowledge,
hope and faith; nor well ma-
nage the ſword of the ſpirit,
that is G o d s word to quell
our ſpirituall foes, if wee doe
not ioyne to theſe, much and
often prayer. For Prayer is as
a whetſtone to ſharpen the
edge of this ſword, to make
it cut vnto the quicke, and goe
home; and the furnace where-
in the other pieces of this
armour muſt bee wrought to
their right temper, that they
may bee of prooſe and impe-
netrable. And if then wee bee
thus armed, Death can at no
time ſet on vs to our hurt;
And what need hee feare the
approch of death? that being
D conſcious

conscious to himselfe that his heart is voide of guile, and vpright toward G O D, and being daily imployed in doing Gods will, and exercising himselfe to all rightcousnesse, doth vnderstand by the Gospell as a message sent from heaven, that God is at peace with him; is by faith perswaded of his interest in I E S V S C H R I S T and all his merits, for the pardon of his sinnes, and to set him free from Gods vengeance and hell fire; hath an assured hope after death to enioy that incorruptible Crowne of glory, which is reserved for him in the heauens; and while hee waiteth for it, doth walke vnder the safegard, and in the light of Gods word, trembling at the iudgements, taking direction

rection from the precepts, re-
ioycing in the diuine mysteries,
and receiuing comfort from the
promises thereof; and can pray
with sighes and grones vnut-
terable vnto G o D, euen in the
agony of death for his mercy
and ayde, which at no time
shall faile to succour him, and
much lesse in that last conflict
and bickering. The hills may
sooner fall, and the pillars of
the Earth bee shaken, then the
estate of this man can be ouer-
throwne, euen by death it selfe.

It is so indeed, that vntill
wee be thus armed, wee shall
not bee hardy enough to en-
counter Death; Wee cannot
but tremble at the thought,
much more at the presence of
that grimme King of feare;

For wee are in death to grapple with most gastly enemies much to strong for vs, and breathing nothing but bloud and destruction; namely sinne, Sathan, all the powers of Hell, and the curse of G O D. It would daunt the stoutest heart to be thrown into the midst of many raving Beares, and roaring Lyons all naked without any weapon to defend himselfe, or offend them. And where is hee that hath the courage to encounter sinne accusing him, Sathan and Hell gaping for him, and G O D S wrath like Lightning flashing at him; if hee be not well provided of this spirituall armour, which onely can secure him in this conflict, and keepe him that hee be not swallowed

swallowed vp of them. But as a faint heart would dare to enter the field against most furious foes, that were furnished with such armour of prooffe, as no blow or shotte could pierce; So get wee on this armour of G o d, and we shall haue heart enough to looke Death in the face; nor shall at that time, our finnes, Sathans fury, or G o d s wrath appall vs, being so thorowly fenced and armed, that none of these can hurt vs, who vnderstands that G o d is become our friend, our finnes are pardoned, and that Sathan is as a Lyon chained vp, stamping and roaring at vs, but not able to hurt vs.

With what a constant and magnanimous spirit doth holy

D 3

DAVID

68 *A winding-Sheet.*

D A V I D expect the approach of Death? *I will not* (saith hee *Psal. 23.*) *feare any euill, though I should walke thorow the vally of the shadow of death.* And whence doth this his courage grow; but from faith, which made him see God present with him, to conduct him safe thorow that darke and gloomy vally (for thou art with mee, saith hee;) Nay, whom hee felt to be present with him in restoring his soule, and leading him in the pathes of righteousness.

How cheerefully was blessed **P A V L** also affected toward death? When hee saw it to draw nigh, *2 Tim. 4, 6. &c. I am euen now ready to bee offered, and the time of my departing is*
at

at hand, &c. And what is it that maketh him thus cheerefull and confident in this case? First, a good conscience that did beare him witnesse of his sincerity in serving God in all his course, and then his faith which he had kept sure and inviolable, as *Verse 7. I have fought a good fight; I have finished my course, I have kept the faith.* Next, an assured hope of salvation which did spring from these: *From henceforth is laid up for me the Crowne of righteousness, which in that day the Lord, that righteous Judge shall give mee, Verse 8.* And in like sort, whosoever hee be that is thus armed, hee shall be able with equall confidence to stand against Death, yea, to bid de-

70 *A winding-Sheet.*

fiance thereto with the same,
 P A V L, saying as in 1 Cor. I 5.
 55. &c. *Death where is thy*
sting? O grave where is thy vi-
ctory? It is (believe me) one-
 ly sinne and vnbeliefe that doth
 strip vs naked, and maketh our
 soules penetrable by the vene-
 mous sting of Death. Procure
 wee to our selues faith and a
 good conscience, to take away
 the guilt of sinne, and quell the
 power of it, wee shall bee so
 solide and firme, that Death
 may hisse at vs, but not sting
 vs; nibble vs but not bite vs;
 and as it was told the Viper
 gnawing at a File, that shee
 should sooner weare and break
 her owne teeth then fret the
 File; So shall Death blunt her
 venomous sting, and breake her
 viperous

viperous teeth, but not fasten them vpon vs to doe vs any hurt.

The last thing that I would aduise vnto in this businesse, is euer to keepe an euen and just reckoning with G o d. What was it that made the vniust Steward, *Luke 16.* to heare of giuing vp an account with so ill a will, but because it was not euen; nor could hee render a good reckoning? If a debtor be farre behinde hand with his Creditor, and bee much on the score, hee doth hang backe from comming to an account; but if matters stand euen betweene them, the one is not more forward to call for a reckoning, then the other is to giue one. And what is it that doth more

72 *A Winding-Sheet.*

daunt and appall vs at our death, then that wee see that our account with G O D doth not stand euen, and that we are infinitely indebted and runne behinde hand with him, throw our extreame carelesnesse and ill husbandry. It is a common proverbe among vs, that euen reckoning doth make long friends : and wee dare walke openly, and shew our face boldly before men, when wee are cleere with them and owe them nothing. It is then a singular course to make and continue friendship betweene the L O R D and our selues, to keepe euen with him, whereby wee shall also obtaine a spirituall boldnesse to come, and at any time shew our selues before him.

To

To this end wee are to imitate good husbands of this world, who in their generation are wiser then the children of light; and to keepe a booke and record of our thoughts, words, and deeds, briefly of all businesse betweene G O D and vs; then oft to suruey and examine it, and what vpon this suruey wee finde amisse, out of hand to set to rights. It is the course of good husbands to keepe a booke of all their takings, borrowings, and layings out, that they may know what they owe, and what is owing vnto them; and such as keepe no record of their doings, haue little care of their owne state, or how they deale with other men. This must wee doe, if
we

74 *A Winding-Sheet.*

wee will be good husbands for our soules ; in which respect they are surely bad husbands, that keepe no register of matters betweene God and them, but let all things passe without remembrance and obseruation. Such persons can neuer be thankfull vnto God for his mercies, nor penitent for their sinnes, no nor haue any certaine knowledge of their state and case, what it is toward G O D. If they imagine that the lesse they take notice of it, the more quiet they shall haue in their mindes, and haue the lesse to answer for, they are much deceived. For although wee be carelesse, the L O R D will not neglect the businesse, but writeth vp all in his Booke, which
in

in time hee will vntold, and set
all our debts and sinnes in or-
der before our faces to our
great amazement. Now Sa-
than that cut-throate will not
let the matter slip so ; but as a
cruell and griping Vfarer, who
hath to doe with an vnthrifty
Gallant, that careth onely to
borrow money and spend it,
will bee sure to keepe together
all the Bills and bonds that are
owing him, and at length if he
doe not timely provide to dis-
charge them, will clap an Exe-
cution on his backe, and lay
him vp for them : So the Deuill
will score vp all our wicked and
vngodly pranckes, wherewith
wee make our selues merry,
and will be sure with all ri-
gour to charge vs with them,
and

and exact them at our hands.

What shall wee then get by this slouth, that wee keepe no record of any matters between G O D and vs, but that wee shall bee infinitely indebted not knowing of it, and lye secure without feare, when wee are euen in the hands and vnder the execution of the Diuell, that vnmercifull broker and murderer of mens Soules?

As therefore, wee care any thing for our soules good, let vs not faile to keepe a precise record, and therein to set downe G O D s benefites, as so many receipts which wee are to answer for; then our whole carriage toward the L O R D, that by a view of these wee may bee furthered in our repentance
and

and thankfulnesse, and know whether wee goe backe or forward with the LORD. And this wee shall know by so much the better, by how much the more often wee doe suruey and search this booke.

No man shall bee much the better for his reckoning booke, if hee doe not peruse it : and hee that will bee well acquainted with his estate, must oft examine that booke and cast vp his account.

The like must wee doe, ouerlooking the booke of our Conscience and summing vp matters betweene GOD and vs. This was holy DAVIDS exercise. *I considered my wayes and turned my feete vnto thy testimonies.* Psal. 119. 59. This
confi-

78 *A Winding-Sheet.*

consideration of his wayes,
what was it but a suruey of all
his courses, that hee held an ex-
amining of them to find out his
errours, to repent of and a-
mend them, and so to set all to
rights betweene G O D and
him.

The oftner that wee thus cast
vp our account with G O D
the better. It is a great benefit
that wee shall thereby more
exactly know our estate with
G O D; and it will bee a good
course, that wee runne not
farre behind with him. Besides
often reckonings are the ligh-
ter, and the more easie made:
but reckonings, that are long
let runne, grow the more hea-
uie in the end and troublesome
to discharge.

Who

Who findes this more, then they that neglect this duty their whole life long, and so at their Death haue a reckoning to make for all matters? It doth bring them then to their wits end, and ouerwhelme them with despaire, to consider what a long and huge scrowle of debts they are to answere for. Wee shall therefore doe wisely to reckon with G O D, and to make all euen betweene him and our selues euery day.

Our blessed S A V I O U R in the Prayer which hee hath left vs, doth send vs euery day to our heavenly Father, no lesse for the forgiuenesse of our sinnes, then our daily Bread.

And how can wee obtaine the pardon of our sinnes, vn-
lesse

80 *A winding-Sheet.*

lesse wee find them out and acknowledge them, which is a speciall part of this reckoning whereof wee speake? If then CHRIST would haue vs euery day begge of GOD the pardon of our sinnes, he would haue vs euery day summe vp the Booke betweene GOD and our selues, to find out our sinnes and debts what they be.

And this, good DAVID did aduise his enemies vnto, *Psal. 4.4.* that so they might come to the knowledge and acknowledgement of their wickednesse, in opposing him whom GOD had appointed to the Kingdome. *Examine your heart (sayth hee) vpon your bed and bee still. Lye not downe any night vpon your bed,*

A winding-Sheet. 81

bed, but ere you sleepe search
your hearts, examine and call
to minde all your wayes, and
set all things to right betweene
G O D and you.

The profit of this course is
so notable, and the necessity of
it so cleere, that euen Heathen
men haue seene it, and so haue
both vsed and commended this
practice. *Pythagoras* charged
his Schollers alway before they
slept, to call themselues to rec-
koning for all the businesse of
the day past, according to cer-
tayne Latine verses, which are
thus in English:

*Suffer not gentle sleepe before
thine eyes to seize upon:
That thou haue called all to mind
Which in the day was done.*
Thus

82 *A winding-Sheet.*

Thus wee read of others also : But yet this is not all wee are to doe : For, by this daily reckoning, if wee proceed no further, wee shall onely finde out our sinnes and see what our debts bee ; which when wee shall see to bee much more then wee are able to pay, will make vs grow desperate and carelesse which end goe forward, or ouerwhelme vs with feare and horreur. To this then, we must further labour to get our debts crossed and sinnes pardoned. And heere what course **SALOMON** doth aduise a man, vnto him that is surety and in great bonds for another, that course must we take euery day with the **L O R D**,

Let vs heare then what **S A-**

L O M O N

A winding-Sheet. 83

L O M O N saith in such a case,
Proverbs 6. 1. 2. &c. My sonne,
if thou be surety for thy neigh-
bour, and hast stricken hands
with the stranger, thou art sna-
red with the words of thy
mouth, thou art taken with the
words of thine owne mouth.
Doe this now my sonne deliuer
thy selfe, seeing thou art come
into the hand of thy neighbour,
goe and humble thy selfe, and
sollicite thy friends. Giue no
sleepe to thine eyes nor slum-
ber to thine eye-lids ; Deliuer
thy selfe as a Doe from the
Hunter, and as a Bird from the
hand of the Fowler. If a man
bee indebted to another, and
haue not to satisfie, or bee loth
to pay another mans debt, his
way is to humble himselfe vnto
his

84 *A winding-Sheet.*

his Creditour, to begge his fauour ; to sollicite his Friends, that they would pay or at least intreat for him. And this businesse hee must follow, not coldly, but earnestly, not giuing rest vnto himselfe nor his friends till hee bee free ; and then for afterward hee must play the good husband looking to it, that by vnthrifty courses or rash surety hee fall not againe into the like case.

Now it is certaine, that wee shall not any day or time of the day, looke ouer matters betweene G O D. and vs, but wee shall finde our selues further in arrerages with G O D, then wee are able to satisfie.

It is not then safe or wisdom for vs, carelessly to passe

it

A Winding-Sheet. 85

it ouer, but ere wee sleepe or take our rest, let vs get the booke crost and our debts cancelled. For which intent wee must humble our selues to G O D, confesse our sins, accuse our selues vnto him, acknowledge our vn sufficiency, to satisfie, bewaile our wofull case, into which we haue brought our selues, implore and bee earnest with the L O R D for his mercy to pardon and forgiue our sins, and to giue vs Grace, that wee may be more wary and better husbands for our Soules in time to come. Wee must try our friends, of whom in this case we haue onely one who can doe vs good; that is, Iesus Christ, whom we must by Prayers sollicite, and beseech to vndertake
the

86 *A Winding-Sheet.*

the matter, and intercede for vs with his Father ; nay, whom by Faith in Prayer, wee must take and present to Almighty G O D , desiring him to take C H R I S T surety for vs , and to accept in our behalfe, of that full payment and satisfaction which hee hath made in his Death and Sufferings.

And this beeing done, wee must renew our Couenant with G O D ; and take new and vnfained purposes, to leaue all our vnthrifty courses, to bee good husbands for our Soules, to keepe out of debt ; at least, not wilfully and carelessly to runne behind hand with G O D , strongly crying for his Grace, without which wee can doe
no-

nothing to worke in vs a faithfull performance of these our purposes and desires. If wee shall thus doe day by day, it cannot bee said what peace wee shall haue in our soules; with what boldnesse and confidence wee shall walke before G O D, and with what comfortable resolutions expect Death. As a man out of debt walketh boldly before men, and is not afraid of a Bayliff though hee see him come toward him; but if a man be greatly in debt hee walketh by night, and whensoever hee goeth abroad, hee goeth in great feare; and if hee see a Bayliffe come toward him, taketh him to his heeles, mistrusting that he commeth to arrest him, and haue him to

E Prison;

Prison; Nay, feareth almost euery stranger, I may say, euery bush to bee a Bayliffe, that watcheth to catch him: So is it here. If wee thus keepe euen with the LORD, we shall haue great boldnesse, and not shrinke at the approach of Death, as if it should doe vs any hurt.

But if we neglect this course, and abide securely in the LORDS debt, as we shall haue little quietnesse all our life, so the thought and approach of Death will bee most gastly, whom we cannot otherwise apprehend of, but as a Pursuant to carry vs away to Hell. I will conclude all this with that of ZOPHAR, *Iob* II. 13, 14, 15
If thou prepare thine heart,
and stretch out thine hands to-
ward

A Winding-Sheet. 89

ward him ; If iniquitie bee
found in thine hand, put it farre
away, and let no wickednesse
dwell in thy tabernacle. Then
truly shalt thou lift vp thy
face without spot, and
shalt be stable, and
shalt not
feare.

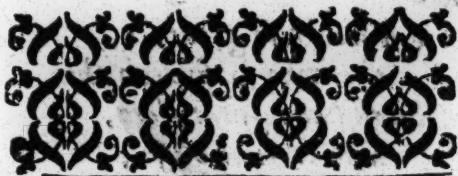
* *
. * .

*Your affectionately loving
brother, and most care-
full of your eternall wel-
fares,*

I. E.

E 2

IN



IN
CONCLVSION
OF THIS
Worke.

A *Winding Sheet,*
is here sent from a Friend,
To warne, three Sisters
for their latter end:
Shewing them how,
to be prepar'd for death,
Before hee come,
to stop their vitall breath.

91 *A Winding-Sheet.*

*A worke so great,
that who so findeth this,
Shall haue great glory,
with eternall blisse;
That tongues of Angells,
nor of men can tell,
The Ioyes, so great,
the freedome is, from Hell.*

*This Winding-sheete,
was onely sent to Three,
Neuer intending,
it should Printed bee;
But, that which then,
was pointed but for them,
Must now perused be,
of many men.*

*Now God, grant grace
to them and many more
That, in reading this,
they may haue such store,
Of*

A winding-Sheet. 92

Of faith, repentance,
and a sound conuersion
To withstand sinne,
and all hellish temptation.

Then they may say,
to Death, where is thy sting?
And to the Graue,
which is a cruell thing,
Wee conquered haue; you all,
through Christ our head,
And so our Graue's become,
the sweetest bed.

There shall wee rest,
and lye without all paine,
Till the last Trumpe doth sound;
Then rise againe,
And then shall meet,
our Sauiour, in the Ayre,
And so sit downe with him,
as in a Chaire.

Judging

93 A winding-Sheet.

Judging, the Twelve tribes,
with all other men,
And after that, ascend,
With Christ in heaven,
And there behold,
the glory which hee had
With God the Father,
e're the World was made.

D. W.

FINIS.

B  M

